









## By JOHN C. BUNDY

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

**DR. HENRY.**—Please accept my thanks for continuing the JOURNAL after the expiration of the time, and find inclosed \$4.00 for its renewal. If you can exterminate the friends among mediums then nearly all rational people will desire to know about Spiritualism. The friends of Spiritualism are what all people (even in this time) need to investigate after it is purged of its vagaries and fraudulent mediums. You are on the right road to bring Spiritualism surely into notice among all Christian churches. Don't stop, if you do, all the better portion of the friends of Spiritualism will feel much discouraged.

THE JOURNAL is an exponent of the phenomena, science, philosophy and ethics of Spiritualism; and indeed of its religion, too, in the broad interpretation of that word. In the pursuit of these objects, the complete exposition of the truth is the primary motive, and the attainment of the highest good is the aim, except in so far as such careful formulations of facts shall naturally tend in that direction. On the road toward truth the JOURNAL does not allow the mountains of error nor the dark canyons of deception to stay its progress. It is not afraid to enter the darkest of the surface much that is not pleasant or wholesome. In settling up the virgin prairies of the great West, the pioneer has had to contend with poisonous reptiles, wild animals and blood-thirsty Indians. He has had to battle with the elements, and to fight off the Indians, unseen and dreaded foes, Malaria, as it decimated his family and perchance palsied his own strong arm. As the bright steel plowshare turned the sod and opened the door of the dark cabinet where lay concealed the hidden treasures of the earth, the flying rays of the sun to render them potent for destruction, he has bravely met the issue and held firmly to his task, knowing that however great the risk, however severe the ordeal, the struggle for existence had to be waged, and that the only way to the bright day, that however great the sacrifices to bring the result eventually would be peace, plenty and happiness for those coming after. This is a fair illustration of the pioneers of modern Spiritualism. They have to contend in the spiritual world with the same forces as with those having their counterpart in the physical. The JOURNAL is the plowshare preparing the spiritual field in which a bountiful harvest is sure to be reaped in good time. Already here and there are patches of growing grain, and the harvest is only a few seasons and still wider stretches of land in their primitive, undeveloped state.

As the till of the soil does not subside his wild land merely for the purpose of ridding the country of pests and releasing malarial germs, but meets and overcomes them on obstacles that cannot be avoided in the attainment of his objects, so the JOURNAL does not merely well-meaningly connected with Spiritualism merely to be used or terminate them, but for a grander purpose. Still it does not skim the surface for fear of striking a stone concealed in the dark earth, neither does it year after year plow around a stump; it plunges the plowshare to the beam and if perchance a rock is struck it is not afraid to turn it over. It does not stop at places it beyond the boundary; the stump is uprooted and burned, and the ashes fertilize the soil. The JOURNAL prefers to be regarded as just what it is, namely, a fearless exponent of the truth in Spiritualism, rather than merely a fraud destroyer and error hunter, as some inaccurately speak of its mission.

As an investigator and exponent of the facts of Spiritualism, the JOURNAL has but little sympathy with, and no use for, those who stand off with folded arms, saying, "When you have eradicated all error and fraud we will then begin to investigate Spiritualism." Such people are of no possible advantage in the investigation of truth however much selfish aversion they may have to a party founded on such a "Rational" policy will not, if consistent, fail others to investigate and settle for those vast issues as are involved in the stupendous facts of Spiritualism; they will prefer to take a hand in the matter themselves. The admission—that fraud exists is tantamount to admitting the existence of the genuine; and if genuine there be sure it will be found. Let us then be true to our duty and learn to discriminate for ourselves and not depend wholly upon the *ipse dixit* of any paper or person.

In presenting the facts of Spiritualism to the world, the JOURNAL cares not for the special patronage of "Christian churches," it does not expect it; neither does it cater to the prejudices and fabricated superstitions of those who constitute the following of the Christian churches. If these people expect to come into a knowledge of Spiritualism without giving up any of the church dogmas, then the conditions are not yet propitious—neither will they ever be. But Christians are not to be deterred by such obstacles. Whatever of truth they have; by no means. A true Spiritualist respects truth wherever found, whether it be Christian or pagan, and is not afraid to face it. Until these in the "Christian churches" who desire to investigate Spiritualism, can attain this degree of freedom of thought, they are not fit for further development and had best stay where they are.

THE JOURNAL does not need the injunction: "Don't stop." It proposes to go straight ahead with the single purpose of attaining truth. But if the only incentive to its work were the possibility of financial gain, the JOURNAL would feel much discouraged; the JOURNAL is free to confess the inducement would not be sufficient. "Why? Simply because when placed on that basis the questions of compensation, reciprocity and co-operation legitimately spring up. The only spring is the order of the JOURNAL to use the word 'Friends of Spiritualism': the pertinent questions: 'Are you doing your duty?' 'Are you aiding to the best of your ability?' 'Are you giving this exponent of the truth in Spiritualism which you are so fond of propagating and co-operation in the fight the hearty co-operation which you should?' Do you expect a paper which depends upon its income for existence to increase its influence and circulation by the sheer force of merit, without the adequate assistance of those in sympathy and co-operation in getting subscribers, supplying data and upholding the hands of the editor and publisher in all

unbearable ways." These and other similar questions would at once arise and the JOURNAL would be obliged to say: "You are asking for more than you can give, even willing to give." It is a one-sided management, it is not a "business" and is not equitable. The JOURNAL does not propose to "step" in the way it is doing, so long as it continues to exist; but in the publication two parties are necessary: the publisher on one side and the friends of Spiritualism" who desire its continuance (financially) on the other party. The intention, faithfully fulfilled, is to give the best studies that all good well and better parties need feel "discouraged." The JOURNAL does not intend these remarks as scolding or complaining; it asks no favors for which it cannot give value received. All there is of the matter is just this, that if the "better portion" of the Spiritualists will not support Mrs. F. D. Hyzer so forcibly expressed it long since in the presence of a number of active Spiritualists, that the JOURNAL is the bulwark of pure Spiritualism, without which I don't know what we should do; this is the feeling, and it is often so expressed, even saying it is the duty and it should be the duty of all Spiritualists to contribute to do their share in strengthening the hands of the editor and publisher. The JOURNAL gets greater strength and encouragement from one new yearly subscription than from any amount of wordy commendation; the former will help to pay printers and the latter will help to pay everywhere, the latter party compensates the former and will not pay his bills; both are essential.

Mrs. Mayo, Corresponding Secretary of the First Spiritual Union of San Francisco, sends us a series of resolutions complimentary to that estimable lady and brilliant lecturer, Mrs. E. L. Watson, on the occasion of her departure for Australia to fill engagements there. As heretofore stated the JOURNAL has found it best, as a rule, not to publish such resolutions, hence we only mention their receipt. But it gives us sincere pleasure to commend Mrs. Watson most unreservedly to your friends at the Antipodes as a lady who in her private life and public work is one of the finest exponents of the spiritual philosophy.

A correspondent from Minneapolis, Minn., says: "Geo. P. Colby having located here for a few months is doing a good work for himself and the cause. His face and bearing commend him at once to the respect and confidence of all who meet him, and upon acquaintance his genial mirth and provoking sympathetic spirit make him hosts of friends. We regret most of all that his stay is to be short. He expects to go to Florida about Jan. 1st, where he has an orange grove to look after."

Among the various orthodox churches the order to attain a high degree of perfection is not to be regarded as a mere ideal, but as a goal to be attained, or to render one acceptable in the sight of God, prayer seems to be absolutely essential. In the case of the Eastern Orthodox, for example, when a man is baptized, he is called a monk, Jesus was being baptized, he indicated in solemn earnest supplication to God, and in response thereto, it is asserted (St. Luke 3: 21, 22) that heaven was actually opened, and the Holy Spirit came down upon him, and a voice came from the sky, saying, "Thou art my beloved Son, in whom I am well pleased." This prayer must have been animated with pure reverence and devotion, and the person praying must have fully realized the necessity of honesty in prayer, and the necessity of sincerity of purpose in making supplications to Deity, for on one occasion he uttered a very severe and sustaining rebuke to those who were praying, saying, "Ye pray, and ye fast, and ye say, 'Hoe unto you, Seribes and Pharisees, hypocrites, for ye compass sea and land, to make one proselyte, and when he is made, ye make him two-fold more the child of hell than ye were.'"

Then, again, there is what is generally derided as the Lord's Prayer. Any one who reads it has carefully and critically examined it, and will not long hesitate in pronouncing it the model prayer of the Bible. Brief, sublime, touching, and full of meaning, it contains all that is needed to begeth a true and fervent faith, and is united with a divine pathos and joy that cannot be other than acceptable in the sight of God, providing he ever listens to the earnest supplications of his dependent children. It is a prayer that is not only acceptable to God, but also to the angels, and to the universe, and for the numerous life that dwell in the world. It is a prayer that, if the flesh is unfortunately heir to, there would be no misery, no squalid wretchedness and poverty in the world to-day, for there is not a minute passes that some pure soul's aspirant is not praying for the redemption of the world, and for the angels. In view of this fact, however, that darkness, error, grief and agony, and all the evils that afflict the human race, exist on all sides we are forced to conclude that there is something radically wrong with the prayers that are uttered, or that the angels are thus expressing their grief and sorrow at the state of the world, and that they are greatly afflicted.

When Mrs. Mix, a colored woman residing at Westolive, Ct., entered the room of Mrs. Hall, who had been given up to die by distinguished physicians, she humbly knelt by the bedside and fervently prayed for the recovery of her patient. She pathetically asked God to tenderly remove the pains of the suffering patient, as if she were a child asking her parents for bread and butter. She placed her hands upon Mrs. Hall's stomach, and supplicated God to banish the pain. The patient was located there, and then touching her heart, entreated him to heal that also. After her devoted prayer she rubbed all over the body of the sufferer, who, as the healing hands moved over her aching form, could feel the swelling of the blood. Finally she said, "O my trouble some complaints."

It often occurs that prayers, unuttered or expressed, which are directed solely to God, are answered by some philanthropic, loving angel, who has been sent to them. A young lady living at one time in the city of Little Rock, near Centerville, Arkansas, was suffering terribly from the serious debilitating effects of agams, from which it was thought she could never recover. While lying in a bed of pain, she was suffering from the "Salt—one dose." It was admitted that in a short time she said, "Give me two doses with ashes from the hearth—two mixed." Under this treatment she rapidly recovered and is now in robust health. She was encouraged by the spirit sister Harriet, who suggested this singular remedy that proved such remarkable effect.

That prayer is a universal passion, for the numerous like that the body is afflicted, with no one will for a moment admit; that it even in the most trifling ailments causes God to arrest the progress of disease, and to preserve health, no one can satisfactorily prove. If God does act in the capacity of a physician, is it not that he has never applied his skill to meeting a broken link, replacing an injured nerve, or restoring the equilibrium of the place of the amputated, or restoring sight where the optic nerve is destroyed. Why did he not in response to the united prayers of this nation and the whole Christian world, cure Garfield? Why did he not relieve the agonies of the dying? Why did he always select cases, if any, where no serious disease exists, the cure of which are no more remarkable than thousands of cases reported as occurring under the manipulation of magnetic healers? If any dependence can be placed on the promise of divine healing, why not restore to him all the afflicted, and to save broken cases of man's hills?

In view of the fact that there are so many methods of cure, endless almost in variety and in means employed, it is not strange that some should declare that God had acted in the capacity of a physician and performed remarkable cures, in cases where the recovery was caused by something beyond the ken of their observation.

Before humanity understood the laws governing the action of water, its formation into mist and clouds, and then its condensation into rain drops, resulting in a copious shower, they believed on such occasions that God was shedding tears, feeling badly on account of some misconduct of his children. These to-day who are ignorant of the occult laws of nature, of the power of mind over mind, and of the universal presence of guardian spirits who are ever ready to guard, assist and heal those whom they can successfully approach, are ready to ascribe to God whatever is beyond their feeble power of comprehension. God becomes a warrior, a taylor,

destroyer of cities, an aid in battle to those he loves, an angry passionate being, a skillful physician—in fact, ignorance never becomes weary in asserting his direct and special interference in the affairs of this world.

It is almost no one can successfully control, that disease often mysteriously resolved, and no adequate cause can be assigned. There is a singular case in the history of the Richmond Dispensary, in which George Ames, nephew of the late Bishop Ames and brother of Mrs. Winsor, State Librarian, jumped out of a fourth-story window in Richmond, while insane, and is not only going to recover from the injuries received, but is now a more useful member of the race. Here was a remarkable case. The insane young man recklessly leaped from the fourth story of a building, and the soverer shock he received in coming in contact with the pavement, resulted in his perfect restoration. Not one in all christendom has faith enough in prayer to expect that it would prove of efficacy, if he should jump from the fourth story of a large building, landing him safely on the pavement below. Not one drowning man would cast his exertions to land, but order his pilot himself in a most beautiful attitude for prayer to God. The cures ascribed to God, are in all cases where there is doubt as to what did afford the wished-for relief. Psychic force, intense expectancy, an earnest effort of the will, a sudden expansion of the mind, and the most favorable conditions, the influence of guardian spirits, the presence of one surcharged with healing elements, or nature suddenly asserting her powers, may be the agents at work performing the miraculous cures ascribed to God. As a factor in therapeutics, prayer may be used in the most judicious manner. In isolated cases it results in such

divinity that healing forces in those surrounding the patient may act with greater potency, but in no case does it ever bring into action the power or will of God. Natural laws under his wise guidance govern all things, but God is not a physician, whose mission it is to cure the gout, rheumatism or consumption, when devoutly petitioned to do so. At times how exceedingly ridiculous and foolish he is made to appear through the ignorance of those who are ignorant of his presence, by, and precepting of, those who know nothing of his real nature and character. There was Eva Briggs of Lawrence, Mass., who was claimed to have been relieved of hip disease recently by the faith and prayer of a sister, who was a member of the Danvers Homeless Asylum, soon afterward, crazed by her religious excitement. Is it probable that God had any thing to do with her as claimed, and then allowed a cruel relapse to occur, resulting in insanity? Is God a Christian, or a failure in his efforts to relieve suffering? Is he a God who is unmerciful to that eminent divine, Mr. Spurgeon of England? It appears that he, though in much better health than when he preached last spring, still bears traces of the sufferings of his vigorous life. His feet are gouty, and his back is so affected that he is unable to stand, and this detracts from his popularity and agility with which he accented to the pulpit in former time, when the female members of his congregation would rise and peep over each other's shoulders to watch his movements. These things are sweetened and softened with rheumatic and gouty affections, and his posture is no longer free and unconstrained as of old. Thus it must be evident to every reflective mind, that the influence of God is only exhibited by healing through the instrumentality of natural laws, and the wise administration of such laws, and the skill of the physician suggest.

The services in the Spiritual Temple, Indiana Avenue and 24th St., will be continued during November under favorable auspices. On Sunday last, Oct. 29th, W. J. Colville gave two fine inspirational discourses, which were much enjoyed by very fair congregations. Owing to his Sunday afternoon engagements at Hershey Hall, he will occupy the pulpit of the Spiritual Temple on Sunday, Nov. 5th. On November, Services will commence at 7:30. Subject next Sunday, Nov. 5th: "Where are the dead and what are they doing?" All the seats are free; the public are most cordially welcome. A day conference will be held on Sunday, Nov. 12th, at 10:30 A. M. in the Spiritual Temple, 5th, Mr. Colville will lecture on "Heavenly Music Hall, Madison St., at 3 p. m. Subject: "Logerudism, Psychology and Spiritualism," followed by an impromptu poem on subjects chosen by the audience. Selections of choice music will be performed on the piano. The service, singing and after the service. On Tuesday evening, Nov. 13th, he gives regular lectures on the "Planetary System," at Mrs. Brownells, 671 West Lake St. Mr. Colville is open to engagements for a few week evenings during November. Artists desiring his services will please address him in care of 54th Avenue Hotel, Chicago.

Our readers will learn with regret that S. B. Nichols, whose steady contributions and zealous work are so well known, has been laid up for a week, suffering severely from the effects of handling a sprig of poison ivy. Brother Nichols, the next time your good wife asks you to pick ivy from the roadside, just investigate beforehand as to whether the conditions are such as will give satisfactory and harmonious results before you establish report.

Mr. Baxter had fair weather in which to celebrate his engagement. His lecture in the morning, "Development and Demands of Spiritualism," was an able presentation of the subject. Such practical lectures are needed, both by Spiritualists and investigators. The JOURNAL will publish this lecture next week. The evening discourse was well adapted to the audience, many of whom needed to see "Spiritualism and the Church face to face" before they could comprehend the situation and realize that all of spiritual truth the Church has, she obtained in the same way that modern spiritualists have; namely, by intercourse with the "Giver of Light."

The scene at the conclusion of the lecture was full of interest to the large audience; the eager expectancy depicted on hundreds of bright, intelligent faces, as the descriptions proceeded, afforded clear evidence of the interest and interest of the audience. The medium was fully entranced in a moment, and began by giving a short picture in most feeling manner and in a tone wholly different from any employed in his normal condition. The Spirit then said: "I have at last seen you, Affric, taking possession of the medium to give you a message. I know whether you will remember me, as years have gone since I passed to spirit life. Henry Petric was my father's name. I was called Petric—Elizabeth." The medium then said: "Having been so conscious, I do not know what has happened, but I know your name has been given, and Affric speaks the name, 'Chapman,' and possibly it has some relation to what preceded it. I have in my mind Chicago, and I get Algonquin, if there is any connection." Not recognized, but it is possible in the hour to come, to be published in the book to give an explanation.

The medium, continuing, said: "I am now impressed by a man of strong, positive mind, great will power, given to a great deal of reading and much thought. I see a cloud of darkness coming toward it; at the same time a shadowy form is seen, as if bringing a quieting influence. He has book in his hand—it is brought before me and held up. I see the words 'Heaven and Hell'—it is the title of the book—Swedenborg's. This is where this morning, and was much later on, I saw the book. Now I see the man sitting at a desk—looks like a counting room. I am not sufficiently versed to tell what kind of business it may be. In some way I associate him with Collyer's church. Now I have before me an arrow, black with a white feather—on the shaft of the hat is a card—on that the name 'Amos Hall.' Affix says: 'This man does not accomplish what he wants to in this effort.' Amos Hall has left out T. The card reads 'Amos T. Hall.' There comes an elderly lady—Sallie Leavitt. She is in some way attracted here this evening on account of some parties here who are not accustomed to coming. I associate her in some way with Robert Collyer, also with Mrs. Richardson. I feel that I am going from the way it comes. Now I feel greatly relieved. All the while this influence of Mr. Hall was upon me I had great difficulty in speaking. A strange feeling at the throat as if terribly oppressed about the breast and lungs."

A large number in the audience recognized Mr. Hall. He passed to spirit land early last summer. The funeral services were under the auspices of the Knight Templars, of which Order he was a member. Mr. Hall had in years previous been a devoted student of Swedenborg's writings, and after he became a Spiritualist his views were still largely colored by the teachings of the Swedish Seer. He suffered greatly from rheumatism. Mr. Baxter's description of the man was generally correct as far as it went, though it is not known at the JOURNAL office that he had any associations with Mr. Collyer or his church, of a special nature. Neither is it known why the spirit, Sallie Leavitt, should have been in the connection. It is inferred, however, that she had been brought to the family of Miss Leavitt, who is described as present on a previous evening.

The medium proceeding said: "I seem to be looking into darkness—I see large numbers of wooden buildings—I am seeing the words, 'Lake Street House'—darkness again—I see a large, white, shining, electric light and looking farther I see the words, 'Matteson'—'Matteson House'—not wooden buildings now. Now I see this electric light again and the name, 'Clar-e-on'—I see the words, 'Garden City'—I see 'Matteson' again but not the words, 'Lake Street House'—I see a man that burns the words, 'Lake, Matteson, Clar-e-on, Garden City' now I see five last Matteson—larger—larger—Now I seem to come over this way (toward Marston's Hall). I seem to see—standing in it I get the name—Robert IIIII. I see a man who has recognized the description and name of an old hotel keeper, who died several years ago and who, it was stated by one of the hearers, had kept at different times hotels bearing the name of Matteson, and in the last years of his life had owned a hotel on the west side not far from Union Park. The medium then got the name of Levi D. Boone. Recognized; then that of Dr. S. D. Pierce, also recognized. The medium then said: "I see a man who has recognized the name of E. V. Wilson; he takes the hand of the lady and directs it in writing the name, 'Lois Emerson.' "I am satisfied" says the medium, "that this man is E. V. Wilson; now he says to me, 'Bob, I am glad to see you' and I would only be more positive, on his saying that."



...the story of the world from which to work.  
...of Leslie's Illustrated Weekly.











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count those the grandest who stand out from the mass, distinguished by the one fact, that they rendered their age a service and helped mankind. This is the standard by which we are now measuring the men aspiring to greatness. "By their fruits" shall and must men be known.

We are passing through, and have been for the past few years, the sieve of renovation, and much chaff has blown from our wheat. Spiritualism burst upon us like a flood and seemed to sweep all in its tracks, and it had been very surprising had there been no drift-wood and rubbish. Floating upon the sea of

and lawless so-called reformers; who drift into every new ism. Unprincipled and inconsiderate they pursue their work under its name, and soon become known as the very pests of the cause. So, in the spiritual movement, these sought with the red to become recognized as the exponents of Spiritualism.

and once recognized as such they dropped the main issue and tried to carry Spiritualists on their hobbies. Why, only a short time since, in the eyes of the whole world.

FREE LOVED-M (AND IN ITS WORST MEANING) was the synonym for Spiritualism, and free lover for Spiritualist, and we are not free

Why is it that so many who privately tell us that they are Spiritualists do not openly avow it, mingle with us, come into our meetings. We wonder why so many of our best and substantial supporters of the past are satisfied to listen to Spiritualism and liberalism in the church. We wonder why so many

laugh and scorn spiritual advocates have left our platform and entered other fields, aye, the pulpit, even. It is not because Spiritualism is not true, or that they have recanted, but because, among other things, of the debasing conduct of and many of the devilish theories advanced by too many of its prominent advocates. Hit where it may, this

One of the most severe ordeals that Spiritualism has had to contend with has been that attendant upon the solution of the sub-

of a moment's importance, and therefore it was so immorally and unjustly presented by many of our teachers, wives, and daughters as a means of raising money for the poor. They are pitiful from the cramped condition of their physical, mental, moral and social natures, and from the poverty of their hearts and by society; and, since Spiritualism calls for participation, shall it not take up the work of the poor? I have no objection to the true reformer on this question, as on all others. But understand us here. If we are to be Spiritualists fully, Although we desire to inaugurate law, we do not desire to oppress our neighbor as ourself, would we could force our enemies? Yet we utterly and completely reject the idea of the law of the rate of the same, or free love clanking either the evil or the devil, and we claim this as our right. We are not in favor of the law of the same, or free love clanking either the evil or the devil, and we claim this as our right. We are not in favor of the law of the same, or free love clanking either the evil or the devil, and we claim this as our right.

Another serious ordeal through which Spiritualism is passing, is in connection with the materialism of the present age, and the change and the demand upon the few mediums, through whom this manifestation was and is

spiritualist and skeptic, and the conditions under which it seemed necessary to give him the opportunity of speaking to the skeptics that the fraudulent demonstrations have been practiced. It is a matter of course that the skeptics, and the mediums, discredited with the magic medium, the conditions of the time could only beget the anger of the investigators, and, too, led on by the attraction of publicity. The fraud that has been practiced we deeply deplore. It has tended to discourage the public, and to make this phase of the inquiry seem only a positive demonstration of spirit return. But truth and justice require that we shall say that all that has been said is true, and that the medium's exposure is not such. Many charges have been made, with little proof for the same. Let us say that the medium's exposure is to be understood as an act of seeming wrong, but what shall be our attitude toward the impostor? Shall we condemn him? No, most assuredly not. Let him pay the penalty of transgression, but let him be free to do as he will with his genuine mediumistic powers, but who will endeavor to exercise them, has substituted trick, and has been exposed. Let him be free to bring such an one to suffer the penalty of his art also. Let the fact be publicly declared, and let it be in justice to the medium, let his medium be free to do as he will, and let him be free to do as he will. Thus the public can judge of him and individuals can visit the medium as they see fit. The medium's exposure is in consequence of fraud either by charitable criticism or by a maintained silence.

While we are on this subject, let us say a few words concerning a part of the medium's mediumistic powers, and the conditions under which we would aid and encourage all phases of mediumship, yet, at the same time we would not encourage the medium's mediumistic character. The fact of spirit intercourse once proved, then spiritism is established, and the great

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the stones began to fall. This circumstance so affected the butcher that he did not himself dare to risk it, courageous as he was; an unknown danger that rendered his dog mute and cowardly, had an effect far from reassuring upon himself.

"Why do not the wise heads who explain everything, find a key to this mystery? Can they not, since it was proved that these stones were hurled by an unknown force, go to the farmhouse of Lénizette and move by A-

soles of their feet; may their eyes be blind  
and their ears deaf; may their mouths be-  
come mute and their tongues cleave to their

tion was amended by referring the matter to the Business Committee, and that they report this evening. A conference on the same

audience. G. B. Stebbins had the fixed attention of the quiet hearers. He called their attention to an interesting fact: For the first

**KIDNEY-WORT**

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*(continued)*









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No. 12

money without any increase in the population distributed throughout the city, would make a great many people comfortable, but no one singularly rich. If you have read Bulwer-Lytton's charming romantic prophecy, "The Coming Race," you will have observed that when describing those strange inhabitants of the interior of the earth whom he calls Vril-Ya, he speaks of them as priding themselves upon the fact of there being no distinguished men among them; they realize that so many

ly it was only necessary to attain in order to

he considered great that such attainment among them insures no distinction, universal excellence being their pride and aim. Speak to them of representative men and they

This view of human life is unquestionably the best that can be taken. In answer to the objections of pessimism to the optimist's view

of earth, another additional explanation may be generally accepted, which is this: That there have always been localities especially favorable to the attainment of certain ideals

in knowledge and to the accomplishment of certain great works thus in Greece and Rome, warriors, sculptors, architects and painters have always borne the palm. In Egypt students of metaphysics and the

sciences, have found a most genial field of labor. This is also true of ancient Hindostan and Persia. Mediumship among the ancients caused an exceptional few to appear very re-

markable. In ancient days the multitude gave themselves to manual labor. The specially inspired constituted a very fortunate few; these gave themselves up wholly to receiving inspiration and to scientific culture.

It is moreover a fact that in earlier days men in the entranced or the inspired state were more remarkably guided than ordinarily today, because of their being less competent

to govern themselves and those under them. Being possessed of less native intellectual power they were more completely ruled by spirits external to themselves, who governed

them by means of intuition, or that means of perception which in the animal and even in the child you may call instinct. You often find in instinct more perfect wisdom displayed than in reasoning. Why? Because what

you call instinct in the animal and intuition in yourselves, is due to a reception of information concerning subjects upon which neither man nor animal normally reflects from

higher sources. The more man develops in his normal condition, the more is he left to himself instead of being always led by his spirit guides; and therefore in an age of great intellectual development is contradistinctive.

tion to an age of special spiritual unfoldment you will find fewer intuitionists, fewer philosophers, like those of ancient Greece; fewer poets, musicians, artists, or any who

express outwardly these particular conceptions, which are received intuitively, and many more who by the aid of reason, are endeavoring to solve every problem in life, dis-cover the path for the rest of the world.

treating instead of the elevation of their intellect. The greater spiritual and artistic attainments of days gone by were largely due to the greater dependence of men upon the Spirit-world. The less wonderful intuitive

attainment of to-day is due to man being out of leading strings, working independently; thus, normally speaking, man is very much higher to-day, possessing a great deal more

Mr. Wuka, engineer of the River Water

Commissioners, and Mr. Irish, manager of Northern District Telephone Company, have made some interesting experiment in the use of the telephone by divers. The length of

the cable connecting the receiver in the diver's helmet with the transmitter above water was 60 yards. It was found that the diver could converse with ease and ask for

Some French papers report that on the night of the 25-26th ult., a thief abstracted

from the Musée at Grenoble a collection of medals in gold which have been valued at 800,000 francs. The works were contained in thirty-five cases, all of which were opened with false keys except one which was forced.

In all 1,911 medals have been, it is said, taken away by the thief or thieves. The intrinsic value of the metal stolen is estimated at 20,000 francs. Access was obtained by an

Louise Michel, the French revolutionist, was in early life a school mistress. At that time she was a devoted Roman Catholic, with

a leaning toward mysticism, and she wrote several religious poems and hymns. The doctrine of eternal punishment first turned her toward skepticism, and the support given by

the clergy to Napoleon III, completed the work and drove her into downright hostility to all religion. She now admits having planned the assassination of both Napoleon and Fieschi, and avows that the former was only

... saved by Sedan, while the latter escaped because she feared that his murder would react against the Commune.

Illinois, Iowa, Kansas, Virginia, Massachusetts, Michigan, Minnesota, Pennsylvania, Vermont, Wyoming, and to any office in Wisconsin except State Superintendent. Miss

issippi has a State Board of Education, which includes the Governor, Lieutenant-Governor, and eight other persons, one of whom is a woman.

relation to the men that the virgins do to their sex. When this race is run, the winner divides his prize with the Tobacco Family, who feast upon it while he leads the vi-

ty, who took upon it, while he leaves the virgin to the place for planting the seed, which after being done, is enclosed by a brush fence. The tribe then forms in procession in the same order they came, and return to their camp, singing hymns to the Great Spirit to make it grow strong and plentiful.

The fifth and closing day is a feast day which is called by them "Baur-shoo-shi." During this feast children are adopted by influential families from more plebeian families who receive as a consideration for such adoption, one or more ponies, according to the relative standing of the contracting parties. Children so adopted are considered as legitimate as if from the loins of their adopted parents and they are as lost to their natural parents as though they had never

known or possessed them. Ambitious people take this method to advance their children in social or political position—as they may become great chiefs in time. V. E. D.  
Fort Custer, D. T.

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**Spirit Intercourse.**

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*The Herald of Progress, Eng., says:*  
"We never commended indiscriminate inter-

course with Spirits, nor regarded it as necessarily beneficial, irrespective of the motives and aspirations of the participants; nor would we commend promiscuous and familiar association, regardless of an elevated purpose with such people as are to be found in this world. We never encouraged the ignorant and vicious to become mediums without first abandoning their vices; nor have we knowingly sought spirit-communication through the agency of such. We never advised our fellow-men

to have anything to do with spiritualism either as mediums or inquirers, except as honest, sincere and devout seekers of Divine truth and good, earnestly desirous of being purged from all their own errors and evils. This latter is plainly the first duty of every man and woman; and none are safe anywhere unless they cherish such aspirations.

"Spirit-communication, like all other intercourse of mind with mind, may be a powerful aid to growth in wisdom, goodness and

purity; or a profane source of error, folly, superstition, fanaticism, pollution and crime—just as people are disposed to employ it. To records with common sense, and is coming to be common experience. Ignorance of this important fact has been the chief source of danger. Numbers have denied that influences of any kind can come from the Spirit-world though themselves all the while are more or less subject to them. Numbers more have imagined that none but good influences could

round from thence; and hence, have been thus  
 posed to "believe every spirit," and regard to  
 all "inspired teachings" as authoritative.  
 That world is of such a nature, and has such  
 relations to this as Swedenborgians hold, and  
 if its influence upon us depends upon our  
 states, it is important that these facts be  
 known, even at the cost of some severe ex-  
 periences. Safety lies not in ignorance.  
 "It is furthermore obviously true, as a gen-  
 eral principle, and from the nature of man,

mental constructions, that a firm conviction of spirit-presence and cognizance at all times such as Spiritualism gives, have powerful straining and strengthening tendency over most minds, in hours of temptation and weakness. When they have conclusive proof that they are encompassed about by a 'great cloud of witnesses,' and especially that the eyes of their loved and sainted ones are bent on their every step, most people receive new impetus to lives of purity and nobleness, in which the *angelic* is the *human*.

Anything will give it. It never is not a practical benefit and reformatory influence we know not where to look for one—though possibly some may be too gross to feel it power, and others too firm in the right to need it."

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The Pope.

An encyclical letter of the Pope was read in all the Catholic churches in London, Eng., November 25th, the occasion being the anniversary of St. Francis Xavier. The Pope laments the death of Christian virtues in the nineteenth century, and says the greater part of the men of to-day are seeking to revel in luxury, and being extravagant of their own goods, are greedy after those of their neighbors. They extol the name of the fraternity of mankind, but talk more fraternally than they act. The votaries of rationalism encourage violence and sedition among the people, provoke agrarian disturbances, flatter the appetites of the lower classes, and by these means and others serve to weaken the foundations of domestic life and public order, instead of strengthening them by lives of probity and manhood. The letter goes on to recommend that Franciscan institutions be more widely spread among the laity as a partial remedy against the rapidly spreading evil of Socialism.

The Chicago Tribune gives an item in reference to Queen Victoria, taken from the Paris *Globe*. John Brown, Queen Victoria's confidential servant, is a spiritualistic medium, and it is because of his usefulness in keeping up communication with the departed Prince Albert that he has been suffered to maintain his intimate relations with Her Majesty. As some great Chicago councils also receive his opinion, "I must, first," she says, "consult the spirit of Prince Albert." The Parisian journal draws the following picture of ceremonies which it says take place at Balmoral Castle:

"The Queen goes into the studio of the deceased, who is always alive to her: she sits in his favorite arm chair; facing her, on a chair are arranged the clothing of the prince, and she awaits his coming; a great fire is lighted on the vast burning hearth. "The Queen hangs on her knee, a spell in her right hand. She calls the spirit of her absent husband. The chair moves, cracks, and is covered by a blizzard. The prince appears, and the alphabet of spiritualism is known; so many blows signifying each letter. Her Majesty asks questions, and the dead spirit answers. The living and the dead thus converse of the things of this world and the other. The Queen's vision, which the Queen goes forth called if not consoled, for her grief is one of those which only grief with itself."

Mr. Edward Greely, who was a member of the famous expedition which in 1861 caused "The Land of the Rising Sun" to be opened to eastern civilization, and who was long a resident in Japan, is the author of "The Wonderful City of Tokio," a new book for boys which Lee & Shepard will publish this fall. One of the most interesting features of the book is the descriptions of the various trades practiced in Japan. Every thing that boys wish to know about this strange land is told in the volume, of which most of the illustrations were prepared by a Japanese artist. The book is a companion volume of "Young Americans in Japan," published last year.

"Presumption begins in ignorance and ends in ruin." On the other hand, the progress of Kidney trouble begins with waste and scientific research, and its use ends in restoring shattered constitutions and enabling men and women with health and happiness. "My tormented back," is the exclamation of more than one poor hard-worked man and woman who do not know why aches. It is because your kidneys are over-taxed and need strengthening, and your system needs to be cleansed of bad humors. You need Kidney-Wort.

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10:15 A.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
10:45 A.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
11:15 A.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
11:45 A.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
12:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
12:45 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
1:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
1:45 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
2:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
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3:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
3:45 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
4:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
4:45 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
5:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
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6:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
6:45 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
7:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
7:45 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
8:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
8:45 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
9:15 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.
9:45 P.M.	Chicago, Ill.	Rock Island, Ill.	Pacific, Ill.

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